

when they quarrelled among themselves they simply gave their enemies an opportunity to blaspheme. How were they to convert the world, he asked, if not by the force of their example? And then he went on to speak plain common sense. Men do not become converts, he said, from their zeal for the truth. Some join for what they can get, some for preferment, some to secure charitable help, some for friendship's sake. " But the true lovers of true argument are very few: scarce, indeed, is the friend of truth."\* Therefore, he concluded, Christians should be like physicians, and prescribe for each according to his ailments. They must not be fanatics : they must be accommodating. Constantine could not possibly have given sounder advice to a body of men whose besetting sin was likely to be fanaticism and not laxity of doctrine. The passage, therefore, is not without significance. The Church had already begun to act upon the State; here was the State palpably beginning to react upon the Church—in the direction of reasonableness, compromise, and an accommodating temper. Then, after begging the bishops to remember him in their prayers, he dismissed them to their homes, and they left Nicaea, says Eusebius, glad at heart and rejoicing in the conviction that, in the presence of their Emperor, the Church, after long division, had been united once more.

Constantine evidently shared the same conviction. He had no doubt whatever that the Arian heresy was finally silenced. So we find him writing to